

Vol. 2.]

MARCH, 1848.

[No. 3.

THE
CHRISTIAN OBSERVATORY:

A

Religious and Literary Magazine.

A. W. McCLURE, EDITOR.

I WILL stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved.—*Hab. II. 1.*

BOSTON:
PUBLISHED BY J. V. BEANE & CO.
NO. 21 CORNHILL.
1848.

CONTENTS.

	Page.
OUR COUNTRY, AS TO THE PRESENT,	97
RESURRECTION OF THE BODY,	101
TRANSLATION OF THE ENGLISH BIBLE,	106
THE REFORM OF EDUCATION,	110
Review:—	
Theodore Parker's Discourse of Religion,	119
OBSEERVATIONS ON MEN, BOOKS AND THINGS:	
Parkerism,	140
Present Aspect of Universalism,	140
Progress,	142
Monthly Record,	142
Ordinations, Installations, &c.,	144

TERMS.

This work is published at Boston, in monthly numbers of forty-eight octavo pages, forming a volume of five hundred and seventy-six pages, original matter, for two dollars per annum, payable on the delivery of the first number.

No person will be considered as a subscriber, who does not distinctly make known his wish to that effect. His subscription will be continued on our books, till a discontinuance is ordered, and all arrears are paid.

Clergymen will be supplied with the work at one half the subscription price, or one dollar per annum.

Clergymen in whose congregations six copies are taken, will be furnished gratuitously.

Any person remitting to this office nine dollars, shall receive six copies of the Christian Observatory for one year.

Subscribers, indebted for the work, are requested, if they please, to send the amount to our office, by mail, at our risk.

Communications relating to the editorial department may be directed to A. W. McClure, No. 21 Cornhill, Boston.

Communications relating to the business of the office should be directed to the subscribers.

JOHN V. BEANE & CO., PUBLISHERS,
No. 21 Cornhill, Boston.

1863, Sept. 14.

THE
CHRISTIAN OBSERVATORY.

VOL. II.

MARCH, 1848.

No. 3.

OUR COUNTRY, AS TO THE PRESENT.

WE must keep in view our past history, that we may be enabled to form a correct estimate of our inheritance, and the blessings it conveys. Our fathers have bequeathed a precious legacy. Their name is a tower of strength. It should be cherished, not only with filial pride, but with an honest intent to imitate their virtues, and to consummate the noble plan they commenced. It was their plan to form a community pervaded, in every part, by the spirit of the Bible. We are the only nation whose infancy was baptised into a pure Christianity; the only people whose beginnings were lighted by cultivated intellect and elevated piety. We alone have no relics of barbarism, no feudal customs, no hereditary wrongs, to impede the progress of reform. It becomes us, therefore, to mark out a new path, untrodden by kings, and open only to those, who make the Bible their statute-book. Thus alone do we walk in the steps of our fathers, who pitched their tent here in the wilderness, to escape the corruptions of the old world, and to lay their foundations anew.

The lesson, thus taught in our origin, is repeated in our advancement thus far. We have grown with unexampled rapidity, but under the operation of causes almost unknown to the old world. Conquest and the sword have as yet had little to do with our growth. Wars have added scarcely anything to our domain or population. By peaceful influences have we, till just now, extended our territory and increased our census. The emigrant, exiled from the land of his birth by poverty or oppression, seeks

here a refuge and a home. The wide valleys of the West invite the starving laborer from his field of unrequited toil in the old world. Free mind and unfettered enterprise reduce all the elements of nature into servitude to man. Every stream in its flow, drives the machinery to weave his clothing and grind his corn. Every lake and river is rippled by the steam-paddles, which stem wind and current. Mountains bow and valleys are exalted, that the iron road may penetrate every inland hamlet, opening easy communication with the highway of nations, and bringing nigh them that were afar off. Labor meets its reward: man is free: the soil belongs to the tiller of the ground. The old world is a paradise to the rich and noble, but a desert to the poor and plebeian. The new world is the Eden of the industrious, nor does the diligent hand cultivate it in vain. Under this influence, the afflicted and the oppressed of every clime come, as clouds, or as doves to their windows; and swell our numbers, and cover our territory. No nation was ever so built up. Under old dynasties, wars of conquest have extended dominion, and gathered a tributary population. But God has not so increased our greatness; and we are blind to his teaching, and unworthy of the new dispensation committed to us, if we ever adopt the old maxims of despots, and play "the game of kings" for the enlargement of our borders.

As our origin and progress, so our institutions, civil and religious, are peculiar; and belong to a new order of society. Louis XIV., that embodiment of despotism, said, in sober truth, as well as in the pride of power: "I am the State!" But we know no such theory of government. Here, the people is the State. Their will is the law, their happiness is the aim, their virtue is the strength, of society. Rulers, elected for a limited time, not created by the accident of birth, are their servants, and are responsible to them for the trust reposed. This is new. Old tyrannies and despotisms knew nothing like it. Mind and tongue, too, are free. The press is unshackled. The Church is not chained to the State; nor desires influence, other than her truths may exert over the hearts of both ruler and people. The free-will offerings of the people support the sanctuary and the altar. Education is open to all. The children of the people are cared for. Neither Church nor State would have them grow up in ignorance; for a religion and government, based on the Bible, must be in fear, not of light,

but of darkness. In these free institutions, there is an admirable adaptation to a new order of society; but they are wretchedly inadequate to a career like that of older nations. These institutions are made for peace, not for war. The camp and the quarter-deck know no freedom. "I am the soul of the army," said a mighty captain, "I want men to act as I think." A shackled press and a servile priesthood, ready to heed the beck of power, and sway the people to the caprice of their rulers, are essential to a warlike nation. Even the old Roman, when the enemy thundered at the gates of the Eternal City, gave up his republican institutions; and clothed a dictator with the power of life and death in his single will. It was wisely done, for despotism and war are twin-brothers. A government based on the Bible, and designed therefore to introduce the reign of peace, is unfitted for hostile aggressions. Such a government our fathers designed ours to be. Let us go on this errand of peace. Fearlessly scouting the dogmas of kings and conquerors, let us boldly open to the world a new dispensation, in which the ploughshare and the pruning hook displace the spear and the sword, and the people learn war no more.

Under the influence of these institutions, there has grown up a people with marked characteristics. They are money-getting and money-loving; but no people expend more willingly for useful ends. Mark the numerous churches and school-houses, and the means of instruction provided for all classes; the canals and railroads connecting every part of the land; the charitable and benevolent institutions shedding light over the earth. There is a love of peace and peaceful arts. When, a few years since, our legislators were stirring up the elements of strife with England, and Congress rang with the notes of war, how anxiously the nation waited; and how gladly it welcomed the treaty, nor cared how the boundary was fixed, so peace were secured. As to the present unhappy war with Mexico, the nation must speak out in indignant remonstrance, before it be too late to banish from our councils the accursed spirit of conquest.

How quickly the people move at the call of benevolence! When Greece was perishing by sword and famine, a thousand hands were spontaneously extended for her relief. When famishing Ireland lifted up her voice, promptly sped the swift-winged ships, freighted with willing charities. War was then raging; but the

people cast out the cannon from the battle-ships, and filled the disarmed frigates with bread, and sent the black-hulled messengers, as the raven to the prophet, on errands of mercy. Such a people may be seduced by the glitter and pomp of arms, and trained to desire conquest; but it must be in violence to their better feelings, and an offence against their conscience.

There are indeed discordant elements among us. One is slavery; an evil which pollutes the soil it touches. New England and many other of the States are free from the curse; and by their rapid advance, and the triumph of free labor, struggle mightily against it. Slavery must bow. In the old world, errors are hallowed by age; but in our land progress makes continual innovation. Before the advancing wave, slavery must be washed away. Blessed when it comes will be the year of Jubilee.

War is raging. Our statesmen differ as to its causes and its ends. But we believe it to have been commenced needlessly, and blame both the Executive and Congress for hasty action. Let all deference be shewn to the powers that be; but where truth and justice are concerned, we speak without fear. And should the ministry of New England ever fail in such emergencies, let the people slay them on the altar, and no cry of innocent blood will ascend to heaven. All the glories of Monterey and Buena Vista do not compare, in our opinion, with the sentiment expressed by General Taylor at New Orleans: "He knew not how others felt; but for himself, how much soever he might forget, in the hour of battle, the sad consequences of the strife, they always rushed upon his mind afterwards, making his heart to sink, and causing him to feel like a child." How deep an odium should rest on a system, which degrades such a man into a murdering machine. And such are many in our armies; men worthy of a better fate. Nor can we avoid a feeling of mortification, while contrasting the strength of our nation with the weakness of the foe. The Mexican for centuries has been crushed and broken. The Castilian ground him to the dust; and he escaped the yoke of Spain, only to be the prey of contending factions. A lordly and pampered priesthood has kept him in ignorance and degradation, till the whole nation is depressed and dispirited. Alas! that the American eagle should strike beak and talons into a victim already torn and bleeding; and whom it were more worthy of his strength to bear on his wing, and carry as his young.

The war with Mexico is to be lamented as being a border war. Oh, that there might have grown up on this continent a brotherhood of nations, who had never lifted up the sword against each other! Europe is afflicted with ancient and hereditary feuds. France and England cherish the memory of their old battle-fields. No Frenchman ever forgets the entrance of the allied armies to Paris; nor does the Prussian forget Jena, and Napoleon's march into Berlin. What Russian but remembers Moscow? Even in our land, though more than half a century has passed, we do not forget that the British soldier shed the blood of our citizens, in the streets of Boston. Generations pass away, but these old memories remain. Would that no such embittered recollections could be cherished against us by nations on this continent. But, alas! this hope is vain. The Mexican has seen our troops in his capital, the conqueror in his palaces. For ages that memory will be a root of bitterness, which cannot be plucked up.

Amid these discordant elements, it is consoling to think, that the recording angel writes on the same page with the Mexican war, the charities rendered to famishing Erin. Like the patriarch, we have sent forth from the ark the raven and the dove! The raven is not returned. The bird of ill-omen is yet croaking over the blood-deluged plains of Mexico. But the dove is come back with the olive-branch, the gratitude and blessing of them that were ready to perish. More precious is the prayer which goes up from the humblest cottages of Ireland, invoking a blessing on America, than all the triumphs of Buena Vista and Cerro Gordo. May God hear that prayer, and pardon our sin!

RESURRECTION OF THE BODY.

AMONG those who enjoy the light of revelation and profess submission to its doctrines, various sentiments are entertained concerning the resurrection. Some suppose that every particle of the body, as it is laid in the grave, will be revived; and thus the very body which was the temporary residence of the spirit here on earth, will become its habitation in the future state. Probably this is the view which is entertained by most people; and it suggests some inquiries worthy of consideration.

It is the opinion of others, that at the moment of death, there is eliminated from the expiring body an impalpable, indestructible part which at once becomes the spiritual body, and in which the soul enters upon its destiny and abides forever. This theory has been set forth of late with much learning and confidence, and has gained some converts. But we cannot regard it with favor, for it seems incompatible with the Scriptures; and is by no means necessary to obviate the difficulties attending the common view of the resurrection. According to the new theory, there is no one time for a general resurrection; but every man receives his spiritual body at the time he dies. But the Scriptures inform us of a certain period when all the dead will be raised together: "Every man in his own order; Christ the first fruits; afterward, they that are Christ's, *at his coming.*" "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." In these passages we are explicitly informed that the resurrection of all Christians, except those that may then be on the earth, will occur at a particular time; and that time is the closing of the Christian dispensation. Moreover, the new theory does not connect the resurrection at all with the grave. If there is eliminated from the dying body the spiritual body, in which the spirit ascends and dwells forever, then there is surely no resurrection; nothing which can be properly mentioned in connection with the grave. But the doctrine of the Bible is, that the dead arise from the grave, that their resurrection bodies are derived from those mortal remains which repose in the dust. The declaration of the prophet Daniel is: "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." And the kindred doctrine of Christ is: "The hour is coming, in the which all that are in the graves, shall hear his voice; and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The natural, obvious and unavoidable import of these passages is, that, at Christ's second coming, all the dead will be raised from the grave, and enter on their final destiny.

The Bible doctrine of the resurrection is, *That from the remains of these earthly bodies, our spiritual bodies will be formed and raised from the grave.*

By this we do not mean, that every particle is to be revived in the same nature and form which it had in death. The grain which is cast into the earth, corrupts and dies, and afterwards springs up entire. But all the particles of seed are not in the fruit; though the fruit is produced from the seed. This is the familiar illustration which Paul uses to set forth the nature of the resurrection, in reply to the inquiry: "How are the dead raised up, and with what body do they come?" He says: "Thou fool! that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." From this the apostle proceeds to speak of the different kinds of flesh among animals; of the different degrees of glory possessed by terrestrial and celestial bodies, and also by the sun, moon and stars. All this variety of illustration was designed to aid our conception of the resurrection body, as something far different from, and far more exalted and glorious, than the clayey tabernacle which returns to the dust. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." From this whole passage, two points are fully established. One is, that the resurrection body is formed out of, or is derived from, the mortal body, which dies and moulders back to dust; the other is, that the resurrection body is very different from, and very superior to, that from which it springs.

Is any one ready to inquire, How it is possible, that such a spiritual, incorruptible and glorious body can be formed from such a frail, base and corrupt material as that which composes our earthly body? Remember there is nothing too hard for the Lord. Do not distrust his wisdom and power. Consider what he hath done and is continually doing; and you will have no doubt that the glorious things revealed in the Scriptures, will yet be accomplished. Let such as are troubled on this subject, look abroad, at this season of the year, on the face of nature. How desolate and dreary! A pall of sadness seems to be spread over everything abroad, and we are compelled to retreat from the natural world, to find anything to cheer the eye and gladden the heart. To one

who never witnessed how God causes the seasons to revolve, and makes everything beautiful in its season, it might seem impossible that the earth should ever revive again, that the trees should ever resume their foliage and clap their hands, and that the air should ever be filled again with fragrance and melody. But wait a little time, and the flowers will appear on the earth again, with their sweet breath, and their soft, beautiful dress ; the fields and trees will be clothed with their accustomed verdure ; and the singing of birds and the voice of the turtle will be heard once more. We shall be called forth from our retreats to behold, to admire and adore ! All this life and beauty have sprung from the death of winter, year after year, for nearly sixty centuries ; and who now will regard it as a thing incredible, that God should open the graves of the dead, and call forth from their sleeping dust bodies of immortal vigor and heavenly beauty ? Every spring shews us an exhibition of powers equally wonderful with that, by which the doctrine of the resurrection will be illustrated at the second coming of Christ !

Let us contemplate our bodies as they now are, weak, perishable ; but yet the fairest forms in the whole visible creation. What an exhibition of wisdom, skill, power and benevolence in the human frame ! “ We are fearfully and wonderfully made.” But whence sprung these earthly temples in which we tabernacle ? They were reared from the dust, the inert, base and formless dust, which we tread beneath our feet. If from such material our Creator could construct and fashion these bodies, so as to be the most beautiful forms that move on the earth, can we doubt his ability to raise from their ashes bodies which will be spiritual, powerful, incorruptible and glorious !

The diamond is one of the most precious stones. It is harder than any other, and can be polished so as to possess a most brilliant and perfect lustre. But it is derived from a base material. It is composed of charcoal. God can arrange the component parts of that soft, porous, unsightly substance, so as to produce a gem most beautiful and precious. And shall we doubt his ability to take our vile bodies, and fashion them like unto Christ’s glorious body ? “ Flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.” But that Power which created them at first, can re-create them, and fashion them as it may please him.

Some men reject the Bible because it teaches this doctrine of the resurrection. They inquire concerning a man who was burnt, and whose ashes were driven away on the four winds; or of one whose body has been carried in fragments into different parts of the earth, how his body can be raised again, and especially after it has mouldered, and become component parts of vegetables, and the bodies of other animals, age after age? To such men we are inclined to speak in the language of Paul: "Why should it be thought a thing incredible with you, that God should raise the dead?" Cannot the Providence which notices the falling sparrow, and numbers the hairs of our heads, watch over the resting place of our dust? Suppose the remains of your bodies to be carried away on every wind, scattered on every continent, and mingled with the waters of every ocean; will not Jehovah be able to gather enough of them to form your resurrection body?

The bodies which men now have were formed of materials collected from all parts of the world. They will be sensible of this, if they reflect a moment on the various articles of food by which they are nourished and strengthened. Some of them are from distant climes; and others from the depths of the sea. It seems, then, that Providence has reared the bodies men now possess, by gathering their constituent elements from all parts of the globe; and now should these elements be scattered again after death, will it be impossible for God to find them and form resurrection bodies?

It is a fact well known to those acquainted with anatomy and physiology, that the human body is continually changing. To some extent the fact has fallen under the observation of all men. We have seen people waste away under the influence of disease till their flesh was almost all consumed. As health was restored, their flesh returned again; but not the same flesh; it was composed of new materials, and was itself a new substance. Changes of this nature are continually occurring in the body, so that it is not precisely the same structure at any two different periods of time. If, then, our Creator can be continually supplying us with new bodies, composed of substances gathered from earth, air and sea, will He not be able to supply us with *one more* body at the second coming of Christ? No man can doubt of this, without denying the omnipotence of God, and shutting his eyes against the most common and undeniable facts.

TRANSLATORS OF THE ENGLISH BIBLE.

HAVING given some account of Dr. Andrews, who stands at the head of this list of worthies, we proceed, in this article, to give a very brief sketch of the other divines who were associated with him in the first company of those good men. Well does the marginal comment, in the Popish translation, say of them: “They will be abhorred in the depths of hell!” They may be abhorred *there*; but, after a while, nowhere else.

JOHN OVERALL.

This divine was born in 1559. Thus he lived through the whole of that happy period which many, as well as the bard of Rydal Mount, regard as the best days of old England,

“When faith and hope were in their prime,
In great Eliza’s golden time.”

John Overall was entered as a scholar at St. John’s College, Cambridge. He was, in due time, chosen fellow of Trinity College in the same university. In 1596, he was made King’s Professor of Divinity; and at the same time took his doctor’s degree, being about thirty-seven years of age. He was soon after elected Master of one of the colleges called Catharine Hall. These appointments must be taken as full proof of his superior scholarship in that learned age, when such preferments were only won by dint of the severest study.

In 1601, on the recommendation of Lord Brooke, that great friend and patron of men of learning and genius, Dr. Overall was made Dean of St. Paul’s, in London. It may be doubted whether this studious recluse, absorbed in studies, shone with the brightest lustre in the pulpit. “Being appointed,” says Thomas Fuller, “to preach before the Queen, he professed to my father, who was most intimate with him, that he had spoken Latin so long, it was troublesome to him to speak English in a continued oration.”

Soon after the throne was filled by James I., whom that accomplished statesman, the Duke of Sully, called “the most learned fool in Europe,” the Convocation, or parliament of the clergy,

came together. Dr. Overall was prolocutor, or speaker, of the lower house. To this body he presented a volume of canons, the only book from his pen now extant. Its object was to vindicate the divine right of government. But though it was adopted by the Convocation, the king prevented the publication of the book, because it taught, that when, after a revolution or invasion, a new government or dynasty was firmly settled, this also could plead for itself a divine right, and claim the obedience of the people as a matter of duty toward God. This "Convocation Book," now long forgotten, was printed many years afterwards; and has obtained some historic celebrity, because it had the very effect which was apprehended by the monarch who suppressed it. For when his grandson, James II., was expelled from the throne, many bishops and other clergymen refused, through conscientious scruples, to swear allegiance to the new government of William and Mary. But Bishop Sherlock and many others, who at first declined the oath, professed to be converted from that error by the reading of Dr. Overall's book. But conversions which are so favorable to thrift, are justly held in suspicion.

It was while he was Dean of St. Paul's, that Dr. Overall was joined in the commission, the highest of his honors, for translating the Bible. And though long familiarity with other languages had made him somewhat inapt for continuous public discourse in his mother-tongue, he was thereby the better fitted to discern the sense of the sacred originals. He is said to have been "of a strong brain to improve his great reading."

John Overall, who "carried superintendency in his surname," was made Bishop of Litchfield and Coventry, in 1614. Four years later, he was transferred to the see of Norwich, where, in a few months, he died, at the age of sixty years. This was in 1619.

In his later years he was unhappily inclined to Arminianism. He was a correspondent of Vossius and Grotius, and other famous scholars on the continent. He was greatly addicted to the scholastic theology, now so much decried. Since the days of Bacon, the schoolmen have been much depreciated, because there was so little practical fruit of their studies. And yet there is something wonderful in the keenness and subtlety of their disputes; though it is lawful to smile at the excess which caused the streams of their genius to divide into ramifying rills, all absorbed in the dry desert of metaphysics. One of them is highly commended by

the erudite and fantastical Cardan, “for that only one of his arguments was enough to puzzle all posterity ; and that when he was grown old, he wept because he could not understand his own books.” We can conceive, however, that the refinement of the schoolmen as to definitions and shades of thought, might be a valuable quality in some, at least, of the company of translators.

HADRIAN SARAVIA.

This famous scholar was a Belgian by birth. His father was a Spaniard, his mother was a Belgian, and both of them Protestants. He was born in 1530, at Hedin in Artois. Of his early life, no notices have reached us. He was, for some years, a pastor both in Flanders and Holland. He was, in his principles, a terrible high-church-man, and seems, from his zeal for the divine right of episcopacy, to have had some trouble with his colleagues and the magistrates at Ghent, where he was one of the ministers in 1566. From that place he retired to England. He was sent by Queen Elizabeth’s council as a sort of missionary to the islands of Guernsey and Jersey, where he was one of the first Protestant ministers ; knowing, as he says in a letter, “ which were the beginnings, and by what means and occasions the preaching of God’s word was planted there.” He acted there in a two-fold capacity, doing the work of an evangelist, and conducting a newly established school, called Elizabeth College.

From his island-home, he was recalled to the continent by the Belgic churches, in 1577, and taught, chiefly at Leyden, for ten years. In 1587, he came to England with the Earl of Leicester, and became master of the grammar-school in Southampton, where, in the course of a few years, he trained many distinguished pupils.

His zeal for episcopacy led him to publish several Latin treatises against Beza, Danæus, and other Presbyterians. He also published a treatise on papal primacy, against the Jesuit Gretser. All his publications relate to such matters, and were collected into a folio edition, 1611. They are very highly praised by the “Oxford divines,” who have given occasion to Macaulay to say, in his caustic style : “The glory of being farther behind the age than any other class of the British people, is one which that learned body acquired early, and has never lost.”

In 1590, Saravia was made doctor of divinity at Oxford, as he had been long before by the university of Leyden. He was made prebendary of Gloucester ; next of Canterbury, in 1595 ; and then of Westminster, in 1601. This last was his highest preferment. He added to it the rectorship of Great Chart, in Kent, some eight years after. He died, January 15th, 1612, aged eighty-two years. Thus his fluctuating life ended in a quiet old age, and a peaceful death.

It was his fortune to find friends and patrons among the great. Archbishop Whitgift, that stern suppressor of Puritanism, held him in high esteem, and made great use of his aid in conducting the controversies of his day. In particular, the arch-prelate relied much on Dr. Saravia's " Hebrew learning," in his contests with that stiff Puritan, whom Lightfoot styles, " the great Albionian divine, renowned in many nations for rare skill in Salem's and Athens' tongues, and familiar acquaintance with all Rabbinical learning, Mr. Hugh Broughton." Thus Dr. Saravia was accustomed to measure swords with no mean adversaries.

While Dr. Saravia was prebendary of Canterbury, the famous Richard Hooker was parson of the village of Borne, about three miles distant. Between these worthies, there sprang up a friendship cemented by the agreement in their views and studies. Professor Keble says, that Saravia was Hooker's " confidential adviser," while the latter was preparing his celebrated books " Of the Laws of Ecclesiastical Polity." Old Izaak Walton gives the following beautiful picture of their Christian intimacy : " These two excellent persons began a holy friendship, increasing daily to so high and mutual affections, that their two wills seemed to be but one and the same ; and their designs, both for the glory of God and peace of the Church, still assisting and improving each other's virtues, and the desired comforts of a peaceable piety."

Having thus sketched, with more fulness, probably, than it was ever done before, the lives of " the first three " on the roll of the first Westminster company, we must very briefly despatch their companions, of some of whom, in truth, but little more than their names is known.

DR. RICHARD CLARKE is spoken of as Fellow of Christ's College, Cambridge, and a very learned clergyman and eminent

preacher. He was vicar of Mynstre and Monkton in Thanet, and one of the six preachers of the cathedral church in Canterbury.

DR. JOHN LAIFIELD was Fellow of Trinity College, Cambridge, and rector of the church of St. Clement, Danes, in London. Of him it is said, "that being skilled in architecture, his judgment was much relied on for the fabric of the tabernacle and temple."

DR. LEIGH was arch-deacon of Middlesex, and rector of the church of All-Hallows, Barking, London. He is characterized as "an excellent textuary and profound linguist." He died in 1620.

Of Master BURGHLEY of Stretford, of Mr. KING of Sussex, and of Mr. THOMSON of Clare, an Oxford scholar, we can only recite the names, which, when they were living, were deemed not unworthy of a place in this roll of eminent divines.

WILHELM BEDWELL was of St. John's College, Cambridge. He was vicar of Tottenham, where he died in 1632. He was reputed to be "an eminent oriental scholar."

This closes what we have to say of that company of ten, to which was committed the translation of the historical books, from Genesis to the Second Book of Kings inclusive.

THE BOARD OF EDUCATION.

WE have read with great interest "the Eleventh Annual Report of the Board of Education, together with the Eleventh Annual Report of the Secretary of the Board," printed for the Legislature of Massachusetts.

The Report of the Board is brief and formal. It contains matters on which it might be well to offer some remarks ; but, for the present, we pass it by, that we may come at the more extensive and fruitful Report of the Secretary.

It appears from this document, that our schools, in nearly every respect, are gaining ground. For the last ten years, the average annual increase in the amount of money, raised by direct tax for their support, is thirty thousand dollars. And the whole amount last year, approaches toward seven hundred thousand dollars. The Secretary regards this increase as a proof that the public

mind is becoming favorable to the Board of Education. Whereas, it is notorious that not a cent of this money is in any degree under its control; and the Board itself, in its very last Report, complains of "the prevalence of misapprehensions, which ought to be corrected;" and "respectfully solicits the public attention," while it makes an explanation of its powers and duties, designed to show that it is the most innocent and harmless thing that can be. The Board declares that it has no power by law, but "simply a power to collect and diffuse information, and to make suggestions to the Legislature." To this important and dignified calling, may be added the duty of accumulating cart-loads of inconvenient, perplexing, and vexatious registers and returns from towns and school-districts, to swell the "lumber-mountains" of documentary rubbish at head-quarters. But their principal duty is to back up their visionary and controversial Secretary in all his transcendental schemes, and his dabblings and palterings with the "piety" and the unchristianized Christianity which shall be taught in our common schools. Besides this, it is the duty of the Board to whitewash, as well as may be, the Normal School at West Newton, with all its Parkerism and Ultraism. The Board is a very cumbrous part of the machinery of State. The great mass of the voters who assess themselves so largely for the support of their schools, so far from doing it out of growing confidence in the Board, care as little about it, (the more is the pity,) as they do for Prince Albert's moustaches.

It is an interesting fact, as appears by the Secretary's Report, that, while the number of male teachers employed in this State has remained almost stationary for the past ten years, the number of female teachers has been steadily increasing, till it is nearly fifty per cent. larger than it was at the beginning of that period. The compensation of teachers, though still very inadequate, has also increased. The attendance of scholars is likewise somewhat greater.

The Secretary makes great complaint of the large proportion of children between the ages of four and sixteen, who do not attend the schools. No doubt there is a highly culpable neglect in this particular; but it appears to us, that he unduly magnifies it, and brings undeserved reproach upon the character of the Commonwealth. In the first place, the age of *sixteen* is a somewhat arbitrary limit. Some children ought to be kept to school longer

than others, according to their capacity, attainments, or destination in life. A vast proportion of our district schools holds out little or no inducement to the attendance of scholars over fourteen years of age, who have learned all that can be expected to be acquired in them. Then again, *four* years is a very tender age, comprising many thousands of children, who, by reason of poverty in respect to clothing, the distance of their homes from the school-houses, and oftentimes the badness of the roads, must be hindered from any regularity of attendance. Moreover, among two hundred thousand children, there must be a very large per-cent-age of such as are prevented from attendance by feeble constitutions, or by protracted sickness. Many, no doubt, are detained from various schools through a just dissatisfaction with the government or instruction in them. If reasonable allowance is made for such cases as these, it would reduce the thirty thousand, or forty thousand, who were not in attendance last year, to a comparatively small number of such as were absent without sufficient reasons.

Considering that the attendance is altogether voluntary, so far as the parents or guardians are concerned; and that we have many recent emigrants among us, who have not yet learned the value of instruction, the returns would seem to indicate a high degree of zeal in the matter of education.

It is the more unpleasant to see the Board of Education and its principal officer, playing the alarmists in this matter by making the case look as bad as possible, because the Secretary's Report evidently looks toward coercive measures, for compelling attendance at school by force of law. Such a restriction on the liberty of the people will naturally be followed by other compulsory laws, imposing a uniform amount of taxation, to support the schools to which the sheriff's officers shall drag the pupils. Then, again, as this system requires a certain class of teachers to carry it out in all its transcendental refinement, the State will have to make it obligatory on them all to be dyed in the vats of Normalism. Thus shall we have the boasted "Prussian System" in all its glory. "A paternal despotism" will undertake to "do everything *for* the people, and nothing *by* them;" and the "bureau of education" will be the central seat of moral and political power.

But the grand feature of the Secretary's Report, which the Board recommends to special attention, is to come. The heats of the last summer ripened in his fertile brain one of the strangest

conceits it has yet produced. He prepared a *Circular*, of only nine closely printed pages, to be addressed to teachers of acknowledged celebrity and success. Having given his views as to what common schools ought to be and might be, he proposes three questions. The first relates to the time which the person to whom it is addressed has spent in teaching. The second inquires into the number and sex of his pupils. The last is thus succinctly and luminously expressed :

"Should all our schools be kept by teachers of high intellectual and moral qualifications, and should all the children in the community be brought within these schools, for ten months in a year, from the age of four to that of sixteen years; then, what proportion — what per-cent-age, of such children as you have had under your care, could, in your opinion, be so educated and trained, that their existence, on going out into the world, would be a benefit and not a detriment, an honor and not a shame to society? Or, to state the question in a general form, if all children were brought within the salutary and auspicious influences I have here supposed, what percentage of them should you pronounce to be irreclaimable and hopeless?" Pp. 56, 57.

This Circular was sent to eight individuals only, all of whom replied at length; and their replies are given in the Report. These eight persons were selected with reference to their supposed orthodoxy, on the point of native depravity; though no intimation was given them, that the honorable Secretary was playing the experimentalist on their religious sentiments, and the practical bearing of those sentiments on their views of the utility of careful training for the young.

The several answers, which are each of them highly creditable to their respective writers, were undoubtedly penned under the supposition, that the circular to which they were replying had been somewhat generally distributed, without any limitation to the professors of a particular creed. They are remarkably harmonious in the results to which they come; and allowing somewhat for the high coloring which all educational enthusiasts are apt to give to the probable success of their plans, the replies are very satisfactory. They confirm the opinion which has always been held by orthodox believers, and which was the motive of our Puritan fathers in founding our free-school system. The orthodox have always believed in restraining grace, operating through the means of instruction, laws, natural affections, and the like, to keep human

depravity within bounds, and make it possible for sinful men to live in society. Next to converting grace which turns the heart to goodness, they have ever relied, under God, on education as the chief means of restraining grace, and of sustaining social order. And they have always felt a confidence, that, where Christian education was faithfully applied, it would have at least this effect in almost all cases. No persons have had a deeper conviction of the power and permanence of early impressions in the formation of individual character. As Milton says :

“The childhood shews the man,
As morning shews the day.”

It needed no circular, slyly dropped here and there, to bring out this result. It is on this very ground, more than any other, that orthodox Christians have ever been so zealous in the matter of education ; and this explains the fact elsewhere asserted by our Secretary, that nine-tenths of all the teachers in this Commonwealth are of the orthodox persuasion. This semi-ecclesiastical functionary is hardly decided in his own mind, notwithstanding these facts are before him. He says :

“ It may be difficult to determine which class will act under the more conscience-moving motives,— those who hold to a total depravity or corruption of the human heart, but still believe it can be emancipated from worldly vices and crimes by such instrumentalities as we can readily command ; or those who hold that heart to be naturally capable of good as well as evil, and who therefore believe, not only that a still larger proportion of the race can be rescued from the dominion of wrong-doing, but that a consummation so glorious can be reached at a still earlier period and with a less expenditure of effort.”

P. 87.

This brings to mind a wealthy merchant of Boston, who, many years ago, placed his two boys, nearly of the same age, under the tutelage of one of our most eminent and honored divines. On taking his leave, the considerate parent expressed himself to the reverend doctor, in business style, somewhat as follows : “ There is Charles ! he is a sad rogue ; a very wild boy, and hard to manage. I want him converted in the real orthodox way, if possible ; for if anything will do him good, it must be that ! But as for Henry, you need not trouble yourself about him. He is naturally a very clever lad, and will do well enough on the Unitarian plan ! ”

It is obvious, that they who believe in natural depravity will be the most earnest in employing every counteractive and remedial measure. While such as believe in natural goodness will be apt to let things take their own course, in the expectation that what begins so well will be quite sure to end well.*

The result of the Secretary's cunningly devised correspondence seems to be, that, in the opinion of his friends, there would hardly be one per-cent. of the children utterly "irreclaimable and hopeless," if all were trained for twelve years in schools of the proper character. It would seem, according to this, that the results which the Secretary proposes to attain by his scheme of popular instruction are already attained. In looking for the "irreclaimable and hopeless" part of a civilized population, we naturally turn our eyes toward the prisons and houses of correction. Massachusetts has, at this time, two thousand persons under confinement in such places. This is less than one quarter of one per-cent. of the population of the State. And suppose that there are not more than a fourth part of the persons in confinement as convicts, who would be, if justice had its due;—suppose there are thrice as many at large equally deserving of the discipline of the jail with those who are actually incarcerated;—we are already where the Secretary proposes to bring us. We see not how his grand schemes are to effect anything more than our present judicious system has secured. Very many, even of the convicts, and of those who for the present ought to be numbered with the convicts, are not "irreclaimable and hopeless;" and it will be hard to show, that the utterly incorrigible and abandoned form more than one per-cent., especially of our rural population.

* This latter expectation seems doomed to very general disappointment. However pure men may be imagined to be at the outset, they do not fail, in time, to contract their share of defilement. A noted wag, many years ago, tormented his minister, who was bitterly opposed to the doctrine of original sin, with the following epigram:

TO THE REV. STEPHEN BADGER.

"When *Stephen* first did life begin,
He says he was free from every sin;
But now he's got so full within,
'T is feared he'll burst his *Badger's* skin."

When the old gentleman met those saucy lines, they must at least have caused such a flush on the surface, as to remind the beholder of the "badger's skins dyed red."

The Secretary makes great use of the testimony of his eight orthodox correspondents to sustain the plan he urges upon the attention of the legislature. But they all, in different ways, express or imply the necessity of two things, of which he makes no account, and for which he makes no provision. They view it as an essential part of the plan, that all the teachers be persons of sound religious principle ; and that the aids of divine grace be duly acknowledged and sought. They consider these two conditions as indispensable to the success of the scheme in favor of which they speak so warmly. But the Secretary brings them forward as endorsers of *his* scheme, which is to be carried out by a huge corps of semi-infidel transcendentalists, in pants and pantaloons ; with whom "grace" is either sentimentalism or a joke.

There is something quite striking in the manner in which the Secretary, or the Board through him, defines natural depravity. Speaking of his octave of correspondents, he says :

"All of them, without exception, are well known believers in a theological creed, one of whose fundamental articles is, the depravity of the natural heart. They hold, in a literal sense and with regard to all mankind, that the innate affections or dispositions of the soul are 'not subject to the law of God, neither indeed can be,' until another influence, emanating from the Godhead, and equal in itself to an act of creation, shall have renewed them."

Again, he speaks of his correspondents, as " those who believe that the human heart is by nature alienated from God, that its innate relation to the Holy One is that of natural repulsion and not of natural attraction, nor even of neutrality." — P. 86. It is very gratifying to find them so staunchly orthodox, even to the strongest old-school orthodoxy, from the worthy octogenarian Friend, to the excellent Lady at the West, who sends out *her* circulars, too, addressed to her " Fathers and Brethren " in the ministry. Hereafter, when Unitarian reviewers, editors and preachers shall utter the tale they have so often told of late, as to the decline of orthodoxy, and the lowering of the tone of Calvinism, we shall refer them to Mr. Secretary for their confutation. He has found eight persons, not more orthodox than the average of their brethren, and numbering as many souls as sufficed to *man* the ark, who believe that " the innate relation of the human heart to the Holy One is that of natural repulsion ; " and who also believe, that the work of God in renewing such hearts is " equal in

itself to an act of creation." This will be glad tidings at Princeton. Who knows but it may yet heal the "great schism" among our Presbyterian brethren!

But while thus unexpectedly called to the pleasing duty of thanking the Secretary of the Board of Education for this great service to orthodoxy, we are also obliged to complain that he should abate from its value by painting the doctrine of native depravity in caricature. In another place, he alludes to the eight respondents to his circular, who must be astonished at his profound knowledge of their sentiments, as those

"Who believe that there is a principle of evil in the human soul, lying back of consciousness, incorporated as an original element into its constitution, beginning to be when the spirit itself began to be, and growing with it through all the primordial stages of its growth,—which, indeed, belongs to the ante-natal period of every descendant of Adam, as much as spottedness belongs to an unborn leopard before it has a skin, or venom to an unhatched cockatrice before it has a sting." — P. 87.

Now these *may* be the views of the eight friends of the Secretary; but most certainly the great body of orthodox divines, in their speculations on the subject, have never refined so far upon it as our prying inquisitor. It is to be hoped that his next Annual Report will give us a particular account, accompanied with drawings from nature, of the size, number, and color of the spots which a leopard has previous to its acquisition of that comfortable covering which he needs to hide his nakedness. It would be well, too, if he would transmit a glass jar of alcohol to the President of the Senate, and to the Speaker of the House, containing an unhatched cockatrice, chipped out of its shell before it has a sting, together with a little of its venom in a phial by itself. If he will produce these contributions to physical science, we will excuse him from furnishing any specimen of "ante-natal" depravity, whether pickled or preserved, smoked or dried. We hope that the orthodox members of the Board, will see that their ingenious Secretary performs his duty in this matter. Doubtless the two Houses, on their recommendation, will appoint "a joint committee to report on the subject, by bill or otherwise."

In still another instance, Mr. Mann is so unmerciful to the kind friends, who sent their eight epistles for his encouragement, as to exhibit their belief in the following terms:

"Nor is to be forgotten, that each of the witnesses in theological character, is a sincere believer in such an innate natural condition of the human heart, as opposes the most formidable obstacles to success in moral training. Sovereign, indeed, must be the influences which can educe exemplary lives and a well-ordered society from a race, each one of whom could say, literally, 'I was shapen in iniquity, and in sin did my mother conceive me,'—in [from] a race whose alienation from the righteous law of God is supposed to antedate volition and even consciousness, and to be mingled and inbred with the primary corpuscles of being." — P. 130.

This last expression must be new to "the oldest inhabitant." We, at least, were not aware that there was so much materialism in the doctrine of depravity. We had always supposed, that the depravity described in the Bible, and found in human experience, was a *moral* depravity, and predicated only of moral character. But the Secretary, by the aid of some transcendental optical instruments, has discovered that it is "inbred with the primary corpuscles of being." The only "corpuscles" we ever heard of, are defined to be minute particles of matter, almost infinitely small, and of which, under various conditions, larger bodies are formed. We suppose, from this expression, that our scientific Secretary holds to the "corpuscular philosophy;" in which case, it is to be desired that he will exhibit, in the hall of the House of Representatives, some of these "primary corpuscles of being," magnified by a solar microscope, so as to illustrate the operation of "mingling" therewith a little "alienation from the righteous law." It will be a curious mixture; and the exhibition would be particularly instructive to such as, with ourselves, are inclined to doubt in such matters; and who could say with honest Sir Isaac Newton: "It will add much to our satisfaction, if those *corpuscles* can be discovered by microscopes."

Here we are disposed to transfer some of the blame of the Secretary's caricatures of a most important doctrine of Christianity, to the Board of Education, or at least the so-called "orthodox members" of it, who have sent them abroad with their sanction. Henceforth, when the enemies of the truth wish to heap odium on that doctrine which is hated because it is so true, they will hold it up in the scarecrow garb wherein it is rigged by their Secretary. In vain shall the friends of truth protest against the ridiculous presentment. The retort will be: It is endorsed by the orthodox members of the Board of Education, and published under the

sanction of the Great and General Court! Thus we are likely to be fitted with a "parliamentary faith," as is the case with England, where the belief of the church is settled by vote of Lords and Commons in Parliament assembled. If Mr. Mann has any counsellors, it is their duty to advise him, that when he has occasion to bring forth the doctrines of orthodoxy in his public documents, it is better for him to quote some generally received confession of faith, rather than to undertake to express those doctrines in language of his own. Experience has amply proved, that it is almost impossible that a correct and acceptable statement of them should ever come from an arrant unbeliever. People who have taken so much pains, as the orthodox have done, to make their sentiments known, are entitled to have their sentiments recited in such form as they have chosen for themselves. No man would willingly sit for his portrait to an artist who was his mortal foe. We would not trust to the priests of Baal, for an accurate description of the ark of God.

REVIEW.

A DISCOURSE OF MATTERS PERTAINING TO RELIGION. By Theodore Parker. Third Edition. Boston: Little & Brown, 1847.

THOUGH this book has been for some time before the public, a multitude of evangelical Christians have never read it; and will not be likely to read it, with such an amount of more profitable reading on their hands. It is important to know what is circulating in the community; and such of our readers as have neither leisure nor inclination to peruse a volume like this, may be glad to have a condensed statement of its more important positions, fairly presented in the author's own language. Our object in preparing it is not controversy, but *disclosure*.

The volume consists of five books; the first, on "the religious sentiment, and its manifestations;" and the remaining four on the relations of the religious sentiment to God, to Christ, to the Bible, and to the Church.

The religious sentiment, Mr. Parker thinks, is a *natural endowment*, common to all men, and the same in all. It is no more

than a sense of dependence; which by implication proves the existence of its object, or something on which dependence rests. To this object or idea, "we give the name of God, or Gods." Hence, the knowledge of God's existence is obtained, not by reasoning, but by intuition. It is an "intuition of reason," and the earliest and deepest of all our intuitions. This idea, once obtained, may be confirmed by argument, but it "depends primarily on no argument whatever." Then why not dispense with argument? - To what purpose is it to confirm by argument what we *know* by intuition? Considered as to its element, "there can be but one kind of religion, as there can be but one kind of time and space." And "there is no difference, but of words, between revealed religion and natural religion. All religion is revealed in us, or it would not be felt; and all revealed religion is natural, or it would be of no use."

The three great historical forms of religion which have existed in the world, are Fetichism, Polytheism, and Monotheism. Fetichism sees God in every object of nature. It is the worship of anything, everything, beast, bird, fish, insect, the trees, the mountains, the stars, the sun, the moon, the earth, the sea, as symbols of an indwelling divinity. This, according to Mr. Parker, is the *oldest* form of religion, that to which the race were earliest attached, and through which all have passed, with the exception of those untutored tribes who are still its votaries. The Jews had their fetiches; as "the mystical cherubim, and the most holy place." "The prohibition of certain kinds of food and garments, the forms of divination, the altars, feasts, sacrifices, scape-goat, the ornaments of the priest's dress;" all were so many traces of Fetichism. Christians, too, have their fetiches; as the belief that God "is more especially present in a certain place, as a church; or at some particular time, as on the Sabbath, or at the hour of death; or that he is pleased with actions not natural, as sacrifices, feasts, penance and the like."

This form of religion is cruel, bloody, delighting in human sacrifice and war. It was while the Jews were passing from Fetichism to Polytheism and Monotheism, that they "resolved to exterminate all the Canaanites, millions of unoffending and peaceful men. The two nations worshipped different Gods, and Jehovah, the peculiar deity of the Jews, a jealous God, demanded the destruction of the other nation, who did not worship him. Men, women, and children must all be slain."

The next form of religion through which a portion of our race has passed, and in which vast multitudes still linger, is Polytheism. This is the worship of imaginary beings, possessing somewhat of the human form and nature, and presiding over different countries, and the different departments of matter and mind. Thus Jove rules the earth and sky, Neptune the ocean, and Pluto the regions of the dead. Among these imaginary divinities, Mr. Parker reckons not only the Zeus of the Iliad, and the Jupiter of the Pharsalia, but the Elohim of Genesis, and the Jehovah of the Jewish prophets. He represents Jacob, in that solemn covenant transaction at Bethel, Gen. xxviii. 10-20, as "driving a trade with Elohim. The God receives a human service, as an adequate return for his own divine service. The promise of each is for value received." P. 65.

Polytheism, unlike Fetichism, has a regular priesthood; but like it, it delights in war. "The Gods are hostile, Jehovah and Baal cannot agree; hence their worshippers must bite and devour each other." Yet, in some of its influences, it was better than the Christianity which now prevails. "That weakish cant and snivelling sentimentality of worship, which disgrace our day, were unknown at that stage." And then "there was no devil, no pandemonium, in ancient Polytheism, as in the modern church. Antiquity has no such disgrace to bear." P. 81.

Between Polytheism and simple Monotheism, there frequently occur the two intermediate stages of Dualism, and Pantheism. The former "seems to have been most fully developed in Persia. It came early into the Christian church, and *still retains its hold throughout the greater part of Christendom.*"*

Of Mr. Parker's description of Pantheism we shall have occasion to speak more at large as we proceed.

"Monotheism," says our author, "is the worship of one supreme God. It may admit numerous divine beings, superior to men, yet beneath the Supreme Divinity, as the Jews, the Mahometans, and the Christians have done; or it may deny these subsidiary beings, as some philosophers have taught."

It may startle some readers to learn that the Jewish religion did not deny the existence of inferior gods. But according

* If Mr. P. does not know that "he lies," (to borrow one of his own favorite terms,) in charging Dualism, the doctrine of *two deities*, upon the Christians of this day, his ignorance is exceedingly to be pitied.

to Mr. Parker, it is even so. "The first commandment of the decalogue implies the existence of other gods. The mention of sons of God, who visited the daughters of men; of the Divine council, or host of heaven; the contract of Jacob with Jehovah; the frequent reference to strange gods; the preëminence claimed for Jehovah above all the deities of the other nations;—these things show that the mind of the writers was not decided in favor of the exclusive existence of Jehovah." P. 93.

By the inferior gods of the Mahometans and Christians, we know not to what our author can refer, unless it be the angels, the devils, or the Romish saints; and these, as he very well knows, are never held to be inferior divinities.

Mr. Parker closes his description of the three great historical forms of religion, in the following terms: "We are never to forget that there is no monopoly of religion, by any nation or age. Religion is one and the same. He that worships truly, by whatever form, worships the only God. And he hears the prayer, whether called Bramha, Jehovah, Pan, or Lord, or called by no name at all. Each people has its prophets and its saints; and many a swarthy Indian, who bowed down to wood and stone; many a grim-faced Calmuck, who worshipped the great god of storms; many a Grecian peasant, who did homage to Phoebus Apollo; yes, many a savage, his hands smeared all over with human sacrifice, shall come from the East, and the West, and sit down in the kingdom of God, with Moses and Zoroaster, with Socrates and Jesus,—while men who called daily on the only living God, who paid their tribute, and bowed at the name of Christ, shall be cast out because they did no more." P. 104.

We pass to a brief consideration of Mr. Parker's views respecting *God*. And although on this great subject he is not perfectly explicit, still, from all the light which he has furnished, we feel safe in regarding him as a *Pantheist*. He denies that God is either personal or impersonal. He speaks of him as "the being of all existence; the reality of all appearance; the back-ground and cause of all things that are." "He is the materiality of matter, and the spirituality of spirit." He is "the soul of all souls;" and "nature itself is but the *out-ness* of God." Again; "all nature is but an exhibition of God to the senses. The sun is but a sparkle of his splendor. Endless and without beginning flows forth the stream of Divine influence, that encircles and possesses the all of

things." "The material world with its objects sublimely great, or meanly little; its atoms of dust, its orbs of fire, the rock that stands by the sea-shore, and the water that wears it away; the worm which we trample under foot; the streets of constellations that gleam perennial over head; the aspiring palm tree, fixed to one spot, and the lions that are sent out free;—*these incarnate and make visible all of God that their natures will admit*. If man were not spiritual, and could yet conceive of the aggregate of visible things, *he might call it God; for he could go no farther.*" Mr. Parker quotes with approbation an old heathen writer, who says, that God "is to be called by *every name*, he being both one and all things; so that to express the whole of God, either *everything is to be called by his name, or he by the name of everything.*" In short, he states the question between the Pantheist and Theist to be simply this: "Is God the *immanent cause of the world, or is he not?*" And this question he very decidedly answers in the affirmative. We say then of Mr. Parker's volume, what he has himself said of Strauss's Life of Jesus: "The whole book has the savor of Pantheism pervading it;" though "he nowhere avows this openly and plainly."*

Intimately connected with the subject of God, is that of prayer. Our Saviour makes it indispensable to the acceptableness of prayer, that it be presented *in his name*. "Whatever ye shall ask the Father in my name, he will give it you." On this subject, Mr. Parker allows himself to talk in the following manner: "For all theological purposes, God might have been buried, after the ascension of Jesus. We dare not approach him face to face. We whine and whimper in our brother's name, as if we could only appear before the Omnipresent by attorney." Again, speaking of that form of Christianity, which represents the Divine Being as a Sovereign, our author says: "Its God is diabolical. It puts an intercessor between God and man, and relies on the advocate. Cannot the Infinite love his frail children without teasing? Needs he a chancellor to advise him to use forgiveness and mercy? Can men approach the Every-where-present only by attorney, as a beggar comes to a Turkish king? Away with such folly!" P. 432.

As might be expected from the foregoing extracts, Mr. Parker treats the whole subject of prayer with comparative indifference.

* *Miscellanies*, P. 306.

He lays more stress, he tells us, "on honesty, diligence, and charity, than on grace before meat, or morning and evening prayers." Indeed, he describes a state of religious elevation, in which the soul is so much "at one with God, and so full of peace, that *prayer is needless.*" P. 145.

In connection with his views of God, Mr. Parker treats of divine inspiration. This he represents as not peculiar to the writers of Scripture, but as common to all men, in every part and period of the world. "If God be omnipresent and omniactive, inspiration is no miracle, but a regular mode of God's action on conscious spirit, as gravitation on unconscious matter. It is not a rare condescension of God, but a universal uplifting of man." "Inspiration, like God's omnipresence, is not limited to the few writers claimed by the Jews, Christians or Mahometans, but is *co-extensive with the race.*" P. 203. "Minos and Moses were inspired to make laws; David to pour out his soul in pious strains, deep and sweet as an angel's psaltery; Pindar to celebrate virtuous deeds in high heroic song; John the Baptist to denounce sin; Gerson, and Luther, and Boemhe, and Fenelon, and Fox, to do each his peculiar work, and stir the world's heart deep, very deep. Plato, and Newton, Milton, and Isaiah, Leibnitz, and Paul, Mozart, Raphael, Phidias, Praxiteles, Orpheus, receive into their various forms the one spirit from God most high. It appears in action, not less than speech. It inspires Dorcas to make coats and garments for the poor, no less than Paul to preach the gospel." Yes, and our author might have added: It inspires Diggory to follow the plough, and Pat to delve in the ditch, and Betty the dairy-maid to make butter and cheese, no less than it inspired Milton and Moses!

Of course, according to the principles here laid down, there is no such thing as infallible inspiration. All men are elevated and assisted by it; but not even the most favored can be trusted to as unerring guides, in matters of faith and practice.

The reasoning of Mr. Parker to prove the universality of inspiration, is very remarkable. "You and I are not born in the dotage and decay of the world. The stars are beautiful as in their prime; the most ancient heavens are fresh and strong; the bird merry as ever at his clear heart." P. 216. *Therefore, every man is inspired!* Three pages farther, and we have a repetition of the same argument, to prove that one man is inspired as much as another, and that inspiration is a universal gift!

From the subject of inspiration, we pass on to exhibit more particularly our author's views respecting the Bible. He cannot be said to have lost *all* respect for the Bible; for he professes to regard it as a remarkable book, which has exerted a great, and in some respects, a good influence upon the world. But, if it contains some truth, it contains also a vast deal of error. If there are in it some good things, these are mixed up with an abundance of foolish and even wicked things. The following passages, taken almost at random, will show the manner in which our author customarily speaks of the Bible.

To begin with the Old Testament: "The legendary and mythological writings of the Hebrews have no more authority in the premises, than the similar narratives of the Phoenicians, the Persians, and Chinese." P. 108. Mr. Parker speaks of Abraham's attempt to sacrifice his son, not as an act of faith and obedience, but as a "means to coax and wheedle the Deity, and bribe the All-Powerful;" — as "rebellion against conscience, reason, and affection, and treason against God." P. 129.

Our author runs cursorily through the Old Testament, criticizing briefly the different parts of it. "Every book bears distinct marks of its human origin; some of human folly and sin; all of human weakness and imperfection." "The first five books of the Bible are commonly ascribed to Moses; but there is no proof that he wrote a word of them." "But if they were written by Moses, we are not, on the bare word of the writer, to admit the miraculous infallibility of his statements." Indeed, "the character of the books is such, that a very high place is not to be assigned them among *human* compositions." "The first chapter of Genesis, if taken as a history, is at variance with facts." "A like decision must be pronounced upon many of the accounts" in these first books; — "On the creation of the woman; on the story of the garden, and the temptation and fall of man; on the appearances of God in human shape, eating and drinking with his favorite, and making covenants; on the story of the flood and of the ark; the miraculous birth of Isaac; the promise to the patriarchs; the great age of mankind; the tower of Babel, and confusion of tongues; the sacrifice of Isaac, the history of Joseph, and of Moses; the ten plagues, miraculously sent; the wonderful passage of the Red Sea; the support of the Hebrews in the wilderness on manna; the miraculous supply of food, water, and clothing; and

the deliverance of the law at Mount Sinai." All these accounts, Mr. Parker insists, are *fictitious*. They "are at variance with facts."

Having spoken of the sending of the spies into Canaan, of the evil report which they brought back, of the rebellious spirit manifested by the people, of God's displeasure towards them, and of the intercession of Moses on their behalf, our author adds: "If an unprejudiced Christian were to read this, for the first time, in a heathen writer, and it was related of Kronos or Moloch, he would say, What foul ideas these heathen have of God! Thank heaven we are Christians, and cannot believe in a deity so terrible. Is God angry with men, passionate, revengeful, offended, because they will not war and butcher the innocent? Would he, by miracle, destroy a whole nation,— millions of men, women, and children,— because they fell into a natural fit of despair, and refused [preferred] to trust ten witnesses rather than two? Does God require man's words to restrain his rage, violence, and a degree of fury, which Nero and Caracalla, butchers of men though they were, would have shuddered to think of? Is he to be teased and coaxed from murder? Are we called on to believe this, in the name of Christianity? Then perish Christianity from the face of the earth." P. 317.

Of the "early prophets," as he calls them, he says: "No one knows the date or the author of any one of these books. They all contain historical matter of a doubtful character: such as the miraculous passage of the Jordan; the destruction of Jericho; the standing still of the sun and moon, at the command of Joshua; the story of Samson; the destruction of the Benjamites; the birth and calling of Samuel; the wonders wrought by the ark; the story of Saul, David, and Goliah; of the miraculous pestilence, of Solomon, Elijah, Elisha, and others." The story of Samson, we are told, strongly resembles that of Hercules, though the latter hero is vastly superior to the former. These tales all "belong to the fabulous period of Jewish history;" in which "mythology, poetry, fact, and fiction are strangely woven together." As to predictions, properly so called, Mr. Parker denies that "any one of the prophets ever uttered a distinct, definite, and unambiguous prediction of any future event that has since taken place, which a man, without a miracle, could not equally well predict."

To maintain that the Psalms, or large portions of them, "came directly from the God of love," says our author, "is to forget reason, conscience, and religion, which teach us to love our enemies, and pray for them that persecute us." "The book of Proverbs, and the Song of Songs, speak for themselves, and neither need nor claim any more inspiration than any other collection of proverbs, or oriental amatory idyls. The latter belongs to the same class with the writings of Anacreon. The somewhat doubtful book of Ecclesiastes seems to be the work of a sceptic."

P. 329.

"The book of Daniel is a perfect unique in the Old Testament. It contains accounts of surprising miracles, dreams, visions; men cast into a den of lions and a furnace of fire, and escaping unhurt; a man transformed to a beast, and eating grass like an ox for some years, and then restored to human shape; a miraculous and spectral hand-writing on the palace wall; grotesque fancies, that remind us of the Arabian Nights and the Talmud." It was written, Mr. Parker thinks, not, as it professes, during the exile, but some hundreds of years afterwards, in the time of Antiochus Epiphanes.

The New Testament, in the hands of our author, is treated with scarcely more respect than the Old. To begin with the Evangelists: "They relate much from hearsay; they mingle their own personal prejudices in their work; their testimony was not reduced to writing, so far as we know, till long after the event; we see they were often mistaken, and did not understand the words of their teacher; they contradict one another, and even themselves; they mingle with their story puerile notions and tales, which it is charitable to call absurd. Such testimony could not be received in a court of justice, where only a few dollars were at stake, without great caution." Again: "The Evangelists differ widely from the Apostles; the Synoptics" (i. e. Matthew, Mark, and Luke) "give us, in Jesus, a very different being from the Christ whom John describes; and all four make such contradictory statements, as to show that they were by no means infallibly inspired." "The most careless observer sees inconsistencies and absurd narrations; finds actions attributed to Jesus, and words put into his mouth, which are directly at variance with his great principles, and the general tone of his character."

"The book of the Acts, being of a mythical and legendary character, requires no special examination."

The writers of the Epistles were rude and ignorant men. "They could not even interpret the Psalms, without making the most obvious mistakes." "They had incorrect notions on many points, which both they and we deem vital."

Mr. Parker characterizes the Bible, in general, as "the apocryphal, ambiguous, imperfect, and often erroneous Scripture of the word." He calls it "*the tyrant of the soul.*" P. 431. "On the authority of the written word, man has been taught to believe impossible legends, and conflicting assertions; to take fiction for fact; a dream for a miraculous revelation from God; an oriental poem for a grave history of miraculous events; a collection of amatory idylls for a serious discourse, touching the mutual love of Christ and the church. They have been taught to accept a picture, sketched by some glowing eastern imagination, as proof that the infinite God spoke in human words, or appeared in the shape of a cloud, a flaming bush, or a man, who ate, drank, and vanished into smoke; that he gave counsels to-day, and the opposite to-morrow; that he violated his own laws; was angry, and was only dissuaded by a mortal man from destroying at once a whole nation, who, in a moment of anguish, rebelled against their leader." "But modern criticism is fast breaking to pieces this idol, which men have made out of the Scriptures."

Describing the modern "Pharisee of the pulpit," Mr. Parker says: "His faith is in the letter, not the spirit. Doubt in his presence that the book of Chronicles and the book of Kings are not infallibly true, on those very points where they are exactly opposite; doubt that the infinite God inspired David to denounce his enemies, Peter to slay Ananias, Paul to predict events that never came to pass; and Matthew and Luke, John and Mark, to make historical statements which can never be reconciled, and he sets you down as an infidel, though you keep all the commandments from your youth up."*

On the whole, Mr. Parker says: "Facts force the conclusion upon us, that the Bible is a *human* work, as much so as the Principia of Newton or Descartes. Some things are beautiful and true, but others, no man, in his reason, can accept. Here are

* *Miscellanies*, Pp. 146, 148, 185.

the works of various writers, thrown capriciously together, and united by no common tie but the lids of the bookbinder." Again : " If we look at the Bible, as a whole, we find numerous contradictions ; conflicting histories, which no skill can reconcile with themselves, or with facts ; poems, which Christians have agreed to take as histories ; prophecies, which have never been fulfilled, and from the nature of things never can be. We find stories of miracles which could not have happened ; accounts which represent the laws of nature completely transformed, as in fairy land ; stories that make God a man of war, cruel, capricious, revengeful, hateful, and not to be trusted. We find amatory songs, selfish proverbs, sceptical discourses, and the most awful imprecations human fancy ever clothed in speech." Pp. 308, 309.

To conclude this branch of the subject, Mr. Parker exhorts us to take the Bible, as we do other books, holding fast the good and rejecting the evil. Then, " we shall not believe in ghosts, though Isaiah did ; nor in devils, though Jesus teach there are such. We shall see the excellence of Paul in his manly character, not in the miracles wrought by his apron ; and the nobleness of Jesus in the doctrine he taught and the life he lived, not in the walk on the water or the miraculous draughts of fish. We shall care little about the endless genealogies and old wives' fables, but much for being good and doing good." P. 354. " We may throw obstacles in the way of religion and morality, and *tie the mill-stone* of the Old and New Testament about the neck of piety, as before." P. 349. It is not strange that a man who regards and treats the Bible in the manner above indicated, does not scruple to contradict it, as often as occasion presents. We had marked a long list of his most express and positive contradictions of Scripture, which want of space compels us to omit.

It is strange, however, after all that Mr. Parker has written about the Bible, that he should betray such a lamentable ignorance of it. What would be thought of a child ten years old, in one of our Sabbath Schools, who should say that it was Elisha who went so long in the strength of the meat miraculously furnished ; that it was Nebuchadnezzar who cast Daniel into the lions' den ; that it was Barnabas and Mark who had the dispute spoken of in Acts xv. 37-39 ; that it was Simon, instead of Saul, who was of Tarsus ; and, worse than all, that our blessed Saviour " died on the gallows," by " the hangman's hand." Yet Mr.

Parker does say all these things, and many others equally conclusive, in proving his comparative ignorance of the book of God.* We hope, before he asperses the Bible farther, that he will condescend to read it with more care.

We have dwelt long on Mr. Parker's representations of the Bible, because this is a *vitally essential* point. So long as men are willing to receive the Bible, and to interpret it honestly, there is hope. But when they have cast off its authority, and come to deride and blaspheme it, it is of small importance what else they believe or reject. We will proceed, however, though with the utmost brevity, to exhibit our author's views on several other points.

Of course, he regards our Saviour as nothing more than a man, though he admits that the apostles taught his Divinity. His words are : "With the apostles Jesus has become in part *Deified*; his personality confounded with the infinite God." P. 373. He calls him "a mortal man," a "feeble brother," "the son of man as we are, the son of God like ourselves." He was not only liable to mistakes and errors, but was actually chargeable with them. "I do not know that he (Jesus) did not teach some errors, I care not if he did."† "It is easy to show, if we have the exact words of Jesus, that he *was mistaken* on some points; in the interpretation of the Old Testament, in the doctrine of demons, and in the celebrated prediction of his second coming, and the end of the world, within a few years. If Christianity rests on *his authority*, and that alone, it falls when the foundation falls; and that stands at the mercy of a school-boy." P. 249. Again: "If we may take the word of the gospels, Jesus was mistaken in his interpretation of the Old Testament. But if he did suppose that the writers of the Pentateuch, the Psalms, and the Prophecies, spoke of him; if he applied their poetic figures to himself; it is yet but a trifling mistake, affecting a man's head, not his heart." "Sometimes Christ is said to be an enthusiast, who hoped that he should be a king on the earth, and that his disciples should sit on twelve thrones, and judge the restored tribes. Certainly a strong case, very strong, may be made out from the Evangelists, to favor this charge. But what then? Even if the fact were admitted, and

* Pp. 140, 217, 294, 400, 295. *Miscellanies*, Pp. 188, 204.

† Sermon on the Relation of Jesus to his Age, and the Ages. P. 14.

the dull Evangelists have not thrust their own fancies into his mouth, it does not militate with his morality and religion. How many a saint has been mistaken in such matters?" P. 257.

But in the judgment of Mr. Parker, our Saviour was chargeable with something worse than mere mistakes; and is asserted to be,—though we shudder to write it,—*a sinner*. "Christ bears HIS OWN SINS! not another's." P. 432. "He needed to work out his own salvation, as we also must do." Moses, and Jesus, and John, and Paul, *have gained their salvation*, by being real men.* Such phraseology implies that Christ *needed a salvation*; and of course was a sinner, as really as Moses, or John, or Paul.

Mr. Parker further insists, that our Saviour was *not the Messiah predicted by the ancient prophets*; and that no such Messiah has ever come, or ever will. "He was not the Messiah of the prophets' foretelling. The farthest from it possible. The Jews are right, when they say that *their* predicted Messiah has not come." "Jesus was slow to accept the name of the Messiah. He forbids his disciples to speak of his Messiahship; proclaims it only at Samaria; lets John Baptist draw his own inference, whether or not he must look for another; thinks that Simon Peter could only find it out by inspiration." "Was it not that he knew he was not the Messiah of the prophets; and so never formally assumed the title; but, knowing that he was the true and only deliverer, a thousand times greater than their impossible Messiah, he suffered the name to be affixed to him, and made the most of the popular idea? Or was he himself mistaken? It concerns us little." P. 327. So it is of small concern, whether Jesus was deluded as to his Messiahship, or whether, knowing he was not the Messiah, he was willing to connive at the ignorance and prejudices of his followers, and artfully turn them to his own advantage!

Mr. Parker believes, not only that we "all may be what Christ was;" but that, in the progress of our being, we shall rise *far above* what he was while here in the flesh. "The time will come, when each one of us shall have more mind, and heart, and soul, than Christ on earth." "I cannot doubt that many a man, who not long ago left his body here, now far surpasses the radiant manliness which Jesus won and wore."* Yea, more than this; our author indulges the belief, that greater and holier personages

* *Miscellanies*, Pp. 22, 190. † *Sermon on Immortal Life*, Pp. 25, 28.

than the Lord Jesus Christ may yet arise *here in the world*. “He (Jesus) has not exhausted the fulness of God, so that he can create none greater.”* “That God has yet *greater men in store, I doubt not.*”†

Mr. Parker holds to a sort of *necessarianism*, at least, so far as religion is concerned. Speaking of Fetichism and Polytheism, he says: “Each of these forms represents a truth, or it could not be embraced; a great truth, or it would not prevail so widely; yes, *all* of truth the man *could receive*, at the time he embraced it.” P. 99. Again: “Each religious doctrine has sometimes stood for a truth. It was devised to help pious hearts; and has imperfectly accomplished its purpose. It was natural and *indispensable*, in its time and place. *It could not have been, but as it was.*” P. 102. Mr. Parker should not blame those pious souls now, who receive the Bible, and who even accept the Calvinistic doctrines. In their present state of development, these are the very doctrines for *them*, — yes, *the only ones possible*. The following passages exhibit our author’s view of sin. “Sin is a point which mistaken men pass through in their development.” P. 436. Accordingly, he says, that true religion “asks no pardon for its sins, but gladly serves out the time.” P. 452. “How many men seem wicked from our point of view, who are not so from their own? How many become infamous, through no fault of theirs,—the victims of circumstances, born into crime, of low and corrupt parents, whom former circumstances made corrupt? *Such men cannot be sinners before God!* I doubt not that many a soul rises up from the dungeon and the gallows, yes, from dens of infamy amongst men, *clean and beautiful before God!*”‡

We have not space to cite our author’s teachings in regard to the Church, the Sabbath, the ministry, and the ordinances. They are well known to be in keeping with the infidelity of the rest of his system.

He thinks that the sacraments may be useful to *weak Christians*, but are not needful for men.

“Behold the child, by nature’s kindly law,
Pleased with a rattle, tickled with a straw.”

* *Miscellanies*, P. 163.

† *Sermon on the Relation of Jesus to his Age, and the Ages*, P. 17.

‡ *Sermon on Immortal Life*, P. 20.

In his first edition, this couplet of Pope was applied to the Christian sacraments. *They* are the “rattle” and the “straw,” which are well enough for infancy, but are quite beneath the serious concern of men. In his last edition, the lines are omitted, not because he doubts the propriety of his former application of them, but because they were misunderstood.

With regard to the future state, he believes in the immortality of the soul, but not in the resurrection of the body. He thinks that we come to our knowledge of immortality, as to that of the Divine existence, by *intuition*. Still many stand in doubt of the doctrine, “because they cannot help it; not because they will, but because they must.” Strange, that any should be under a *necessity of doubt*, with respect to the *intuitions* of their own minds!

Whether all men will be happy immediately after death, Mr. Parker is not certain. But if any are not happy, their sufferings will be but temporary. Nor are these to be considered at all in the light of a punishment, but rather as a necessary medicine, administered for their good. “I know,” says he, “that suffering is the best part of sin; the medicine to heal it with.”

Mr. Parker doubts whether, in the other life, we shall have any remembrance of what passed in this, more than we now have of what was transacted before we were born. Still, he very inconsistently presumes that we shall recognize each other in that world, and renew former acquaintance and friendship. “Shall we know our friends again? For my part, I cannot doubt it.” But how know them, when we shall have lost all trace and remembrance of what took place here on the earth?

It is needless to pursue the opinions of Mr. Parker further. As remarked at the first, it is no part of our design to go into a refutation of these opinions; but merely to *disclose* them; that our readers may have the means of knowing what sort of religion, or rather irreligion, is floating about in this community, and for conflict with which, those who are set for the defence of the gospel should be ever girded.

With a few additional remarks of a more general character, our notice of this abominable publication will close.

Like most of the opponents of evangelical religion, Mr. Parker seldom, if ever, represents it fairly. He works up the most revolting and frightful caricatures, and holds them up in derision and scorn, as the popular theology of the present day. In proof

of this, we might quote long pages, perhaps chapters ; but we have not room.

"In our pulpits," says Mr. Parker, "we hear but little of the great doctrines of Jesus ; the worth of the soul ; the value of the present moment ; the brotherhood of all men, and their equality before God ; the necessity of obeying that perfect law God has written on the soul ; the consequences which follow necessarily from disobeying ; the blessed results now, and forever, that arise from obedience ; the all-importance of a divine life ; the power of the soul to receive the Holy Ghost," &c.* Under the droppings of what sanctuaries, we should like to know, has our author been accustomed to sit ? These are the very topics most insisted on by evangelical preachers of the gospel, the sum and substance of their ministrations.

Those Christians who believe in the sovereignty of God, are described in the following terms : "God is painted by them in the most awful colors of the Old Testament. The flesh quivers while we read, and the soul recoils upon itself with suppressed breath, and ghastly face, and sickening heart. The grim, awful King of the world,—God hates sin, though he created it ; and man, though he made him to fall, with a perfect hatred. A Creditor, he exacts the uttermost farthing. A King, upheld by his fury, the smallest offence is high treason, the greatest of crimes. His code is Draconian. He that offends in one point, is guilty of all. Good were it for that man if he had never been born. Extremest vengeance awaits him." Of this same class of Christians, it is further said : They "make God dark and awful ; a king, not a father ; jealous, selfish, vindictive. He is the Draco of the universe. He is the author of sin, but its cruel avenger ; more cruel than Odin or Belus." Of this system of belief, it is also said : "Fear of hell is the bloody knout, with which it scourges reluctant flesh across the finite world, and whips it smarting into heaven at last. It paves hell with children's bones, and has a personal devil in the world to harry the land, and lure or compel men to eternal woe. Its God is diabolical." "You know the followers of this system," says our author, "as soon as you see them. The rose has faded out of their cheeks ; their mouths are drooping and sad ; their whole appearance says, Alas, my fellow worm ! There

* *Miscellanies, P. 11.*

is no more sunshine, for the world is damned." "The heaven of this system is a grand pay-day, where humility is to have its coach and six ; where the saints and martyrs are to take vengeance of their persecutors, by shouting Hallelujah, Glory to God, when they see the smoke of their torment ascending up forever and ever. Do the joys of Paradise pall on the pleasure-jaded sense of the elect ? They look off in the distance to the tortures of the damned, where the devil and his angels stir up the embers of the fire which is never quenched,—where the doubters whom the church could neither answer nor put to silence,—where the great men of ancient and of modern times, who would not insult the Deity, by bowing to the foolish word of a hireling priest,—where all these writhe in their tortures, turn, and turn, and find no ray, but yell in fathomless despair ; and when the elect behold them, they strike on their harps of gold, and say, Aha ! We are comforted and ye are tormented ; for the Lord God Omnipotent reigneth ; and *our* garments are washed white in the blood of the Lamb." Pp. 423-434.

Our readers will form their own opinion of slanders and blasphemies such as these. They might be multiplied to any extent. They stare upon us from almost every leaf of the volume in hand.

Mr. Parker is very fond of charging *contradictions* upon the sacred writers ; and he must not complain, if, before dismissing him, we point out some of his own.

The most contradictory representations are made, in different parts of his works, respecting the apostles. At one time, Peter and Paul are "flaming apostles," in possession of "a living holiness," "calling things by their right names, and applying Christianity to the life."* But ere long it is said, that "Peter would now and then lie, to serve his turn ;" that "Paul was passionate and one-sided ;" and that both "were full of Jewish fables and technicalities," and "had false notions, on many points." P. 295. Now, these apostles are "the willing seeds-men of God, bearing in their bosom the Christianity of Christ, desiring to scatter this precious seed in every land of the wide world." Again ; they are "men of little learning, imbued with the prejudices and vain philosophies of the times, with passions, some of them, quite untamed, notwithstanding their pious zeal." P. 376.

* *Miscellanies*, Pp. 7, 15, 232, 185, 188.

Mr. Parker very often contradicts himself on other subjects. In general, he discards all pretensions to miracles, as absurd and impossible. Yet, in some passages, he seems to concede to Christ and his apostles the possession of miraculous powers. "There were some places," says he, "where even Jesus did not *many* mighty works, because of their unbelief." He quotes also with approbation Christ's promise to his disciples: "*Greater works than these shall ye do, because I go to my Father.*"*

On one page it is said, that Christ "is not the author of Christianity, but the *revealer* of it; the messenger through whom God spoke it to mankind." P. 265. But on another, we are told, that "Christianity was before Abraham—in the *very beginning*; and will not change. From it, Jesus subtracted nothing; to it, he added nothing." Again: "God has made the highest revelation of himself to man, through *Jesus of Nazareth*." P. 384. Compare this sentence now with the following: "The great doctrines of Christianity were known *long before Christ*. There is no precept of Jesus, no duty commanded, no promise offered, no sanction held out, which cannot be paralleled by similar precepts in *heathen* writers before him." P. 266.

In one connection, inspiration is represented as universal and perpetual. It is as "regular a mode of God's action on conscious spirit, as gravitation on unconscious matter." P. 203. But in another place, it is said, "the hours of inspiration, like the flower of the aloe tree, may be rare. They are not numerous to any man. Happy is he that hath ten such in a year; yes, in a lifetime." P. 218.

Mr. Parker eulogizes the church of the middle ages in the following terms: "It laid its hand on the poor and down-trodden; they were raised, fed, and comforted. It rejected with loathing from its coffers, wealth, got by extortion and crime. It touched the shackles of the slave, and the serf arose disenthralled, the brother of the peer. It annihilated slavery, which Protestant cupidity would keep forever. It touched the diadem of a wicked king, and it became a crown of thorns. The monarch's sceptre was a broken reed, before the crozier of the church." P. 402. Compare this now, or rather contrast it, with what he says of the same church, only a few pages onward: "It sold heaven to extortioners for a little gold, and built St. Peter's with the spoil. It

* *Miscellanies*, Pp. 7, 16, 168.

wrung ill-gotten gains out of tyrants on their death-bed ; devoured the houses of widows and the weak ; and built its cathedrals out of the spoils of orphans. It absolved men from oaths ; broke marriages ; told lies ; forged charters and decretals ; burned the philosophers ; corrupted the classics ; altered the fathers ; changed the decisions of councils ; and filled Europe with its falsehood." P. 497.

He often descants on the lamentable defection in religion, during the early and middle ages. "Even in the apostles Christianity had lost somewhat of its simplicity." But "in their successors, in the course of a few years, it appeared, in the mass of the churches, an idle mummery—a collection of forms and superstitious rites, Heathenism, and Judaism, with all sorts of absurdities in their train, came into the church." P. 373. But in another connection, he says : "Mankind *never apostatizes*. One generation takes up the ark of religion where another let it fall, and carries forward the hope of the world. The old form never passes away, till all its truth is transferred to the new." P. 101.

We present these few specimens of Mr. Parker's inconsistencies. One curious in such matters might easily detect many more. But these must suffice to show the character of his mind, and the danger of trusting to him as a guide in religion.

The most amusing part of the volume before us consists of its remarks upon Unitarianism. The history of Unitarianism in this country Mr. Parker divides into two periods, the *negative*, and the *positive*. Its first work, he says, "was critical and negative. It was a statement of reasons for *not believing*" the orthodox doctrines. During this period, the Unitarians "clung strongly as ever to the New Testament, while they admitted the greatest latitude in the criticism and exegesis" of it. "They were called cold, and were never accused of carrying matters too fast and too far, and pushing religion to extremes." Among some of better character who joined them, were "men of no spiritual faith ; who hated to hear hell mentioned, or to have piety demanded ; and who came, hoping to have less required of them."

But at length, the negative work was well over, and "the time came for Unitarianism to *do* something—to develop the truth it had borne latent and unconscious in its bosom." And now, "the Trojan horse of sectarianism was brought into the citadel, with the usual effect. The Unitarian sect was divided. There is an Old School, and a New School, with a chasm between them, not

wide, as yet, but *very deep*. The Old School differs, theoretically, from the Orthodox in exegesis, and that alone. It creeps behind texts and usages, is ready to believe anything which has a *Thus saith the Lord* before it, and does not look facts in the face. It censures the traditional sects, yet sits itself among the tombs. It would believe nothing *not reasonable*, and yet all things *Scrip-tural*; and so, with perfect good faith, it *explains away* what is offensive. To such a proficiency has this art of explaining away been carried, that the Scripture is a piece of wax in Unitarian hands, and takes any shape. The devil, with them, is an oriental figure of speech; Paul believed in him, no more than Peter Bayle; Moses and Isaiah never speak of Jesus in their writings; yet Jesus is right when he says they did. David, in the Psalm, is a sick man, speaking only of himself; but when Simon Peter quotes that Psalm, the inspired king is predicting Jesus of Nazareth. These things," says Mr. Parker, still speaking of his Unitarian brethren, "are *notorious facts*. If the Athanasian creed, the thirty-nine Articles, or the Pope's bull Unigenitus, could be found in a Greek manuscript, and proved to be the work of an inspired apostle, no doubt, Unitarianism would in good faith, explain all three, and deny that they taught the doctrine of the Trinity, or the fall of man." Pp. 441-448.

There is more truth, we apprehend, in these remarks, than in any other part of the book. And what a testimony have we here, and that too from a professed and leading Unitarian, that the Bible, honestly interpreted, *does contain the Orthodox doctrines*.

But Mr. Parker has not yet done with the Old School Unitarian clergy. "They think one thing," he says, "in their study, and preach a very different thing in their pulpit. In the one place, they are free as water; in the other, conservative as ice. They think it necessary to use a *little* deceit in the world; and so use *not a little*. These men speak in public of the inspiration of the Bible, as if it were all inspired with equal infallibility; but what do they think at home? In the study, the Testament is a collection of legendary tales; in the pulpit, it is the everlasting gospel, to which, if a man add, the seven last plagues shall be added to him; and from which, if he takes aught, his name shall be taken from the book of life."*

* *Miscellanies*, P. 188.

In the quarrel between our author and a portion of his liberal brethren, we feel no particular interest. We hope they may derive some profit from his rebukes. He evidently regards himself in the light of a *reformer*, and has laid his account with meeting a reformer's treatment. "The world has been saved," he says, "by crucified redeemers."

But what is that *reformation*, at which our author so earnestly aims? What is the nature of it? What its extent? It is, confessedly, to cut down all religion to the mere standard of the religion of nature. It is to throw away all of the Bible, unless it be that little, which may be learned just about as well without the Bible, as with it. And is this to be called a reformation? If so, it is obviously and altogether a reformation backwards. It is the wanton destruction of that which alone distinguishes Christendom from heathendom. It is a casting away from us what the Psalmist describes as "a light unto his feet," that we may grope in darkness, and perish at last for lack of vision.

After having exhibited so fully the opinions of this writer, and more especially his mode of treating the Bible, we feel constrained to say, that we know of no book from the days of Julian the Apostate, to those immediately preceding the French revolution, and from Paine's *Age of Reason* to the present hour, which speaks so contemptuously of the Book of God, and the influence of which, is likely to be so disastrous upon the cause of Christ, as the "*Discourse of Religion*," now lying before us. And yet the author is a professed minister of the gospel; and an acknowledged leader of the New School of Unitarian theology! Thus has American Unitarianism accomplished the predictions uttered by Professor Stuart and others, almost thirty years ago;—predictions which were denounced as scandal at the time, but which time has speedily and terribly verified.

The author of the volume which has been before us, will find ere long, what many in the same cause have found before him, that he has been laboring in the very fire, and wearying himself for very vanity.

"Forever, O Lord, thy word is settled in heaven! Thy faithfulness is unto all generations!" This is not the first time the Bible has been assailed. "The word of the Lord is tried." But this Holy Book has not been destroyed; and it will not be. It comes out of every conflict, as it always will, not weakened, but strengthened in its evidences,—not vanquished, but victorious.

OBSERVATIONS ON MEN, BOOKS AND THINGS.

PARKERISM.—There is, from time to time, a lamentable necessity of coining new names for new errors, or for old errors in modern fashions. It is but fit that the authors of such necessity should confer their own names on their progeny, whether it be born for lasting infamy, or for mere passing notoriety. We know not what Mr. Parker's parents anticipated, when, as though he might be a divine gift, they bestowed on him the pious name of *Theodore*. But whatever their fond hopes might have been, the event argues him rather to be a gratuity from "the god of this world who hath blinded the eyes of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Quoth Tertullian: "What is not from God, is from his emulator, the devil." And to quote the old Montanist still further, "the devil is God's ape;" and therefore sends forth his "false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light." Hence we have devoted, in this number, a very large share of our pages to an *exposure* of Mr. Parker's impieties. The work is thoroughly and faithfully done, by one of the most vigilant watchmen on our towers. He is a patient and calm searcher, and possesses, to a remarkable degree, what may be called the power of observing and collecting coincident quotations. He is far from having exhausted his collections. His trouble, as to his store of citations, has been rather as to what he should leave, than as to what he should take. Each error ascribed to Mr. Parker is proved by at least two or three passages from his writings, that by the mouth of the lawful number of witnesses, "every word may be established." It had been easy to adduce a cloud of such witnesses, a cloud black and hideous as the central seat of the kingdom of darkness. Let the men of God, who are "set for the defence of the gospel," study Parkerism well; for it is in this form, that infidelity is making its most insidious assaults, and here must the friends of truth put forth their strength in its behalf.

PRESENT ASPECT OF UNIVERSALISM.—This sect in America commenced at Gloucester, Mass. Mr. Murray professed to be an orthodox man, and by his hypocrisy gained admission to orthodox pulpits. He thus came to preach in Gloucester. A man in that town owned "Relly's Union," the book which had made Murray a Restorationist. This man detected Murray's sentiments, and through his influence Universalism was planted in that place. Some ten years ago, it had possession of nearly the whole town. It had four societies there. In all of these, it is certainly waning. In the Harbor, the great congregation has dwindled to a handful; and it was voted to close the house for some months during the past season.

Hardly any where in New England has Universalism existed ten years, without shewing signs of decay. There is no more of it in Boston, notwithstanding the great increase of population, than there was twenty years ago. At that time, the First Society was even

larger than it is now. The Second Society, under Hosea Ballou, was the chief congregation of this sect in New England. It was near extinction, when Mr. Chapin took it a few years since. He has spent his force, and is about removing to New York. And the cause is threatened with a serious relapse. The South Society, late Mr. Skinner's, has been for some time languishing. A small gathering in the Chardon Street Chapel, the brands and embers of burnt out Millerism; and a small concern at the extreme South part of Boston, complete the Universalist organizations in the city proper. Two or three halls have been, for a short time, occupied for Universalist preaching, and then closed. At South Boston, there is a weak Society, which has always been what it is now, too insignificant to demand attention. At East Boston, a meeting-house was reared; but the enterprise has failed, and the house is sold. In Charlestown, this sect has one house, as it had twenty years ago. It has remained stationary, while all around has grown and prospered. The same is true in Roxbury. In Cambridgeport, twenty years ago, the Universalists had a large place of worship. As the town increased, it was found necessary to contract the house, and its size was reduced nearly one half. It is owned principally by the editor of the Trumpet. In the prosperous village of Woburn, within the same length of time, two houses have been built for Universalist meetings, and both have been sold, and the Society has ceased to be. Such is the case in Andover, also, except that the house is still in the market.

The rapid decay of so many societies, has thrown out of employ a large number of preachers. At their chief place of concourse, or "ministerial exchange," may be seen a squad of over-grown lads, with their black coats and verdant visages, who have left plough, anvil, shoe-bench, or some other honest calling, to "argue down the Orthodox;" and who have fitted themselves for the job by a few weeks' study of Balfour and Ballou. Like the laborers in the parable, they stand all the day idle in their ecclesiastical market, "because no man hath hired them." Many have been forced to resume their former occupations for bread. One of them joined the Shakers, as he said, "because he could get three good meals a day!" We have the names of near a score in this vicinity, who still bear the title of preachers, and who obtain a precarious living by herb-doctoring, mesmerism, and "other such branches of science."

We have a remarkable sign as to the present condition of Universalism, in the late Convention, held first at Lynn, and then at Cambridgeport, to decide whether a belief in the Bible account of Jesus, is essential to the office of a Christian minister. Mr. Chapin, of Boston, spoke strongly against the resolution, but was not present when the vote was taken. The published records carefully omit to make mention of his opposition. It is asserted that Mr. King of Charlestown, Mr. Mayo of Gloucester, and many of the more popular preachers agree with Mr. Chapin, in thinking it not essential to believe what the Bible says of our Saviour. The posture of their minds seems to be this: 'We have found it needful to our success, that we should profess to have faith in a book in which we do not really believe. Has the time come when we may throw off the disguise? Shall we give up the

Bible to the Orthodox, to whom it belongs? Shall we openly adopt Davis's Revelation, or some other, or none?' For the present, the question is answered, by a part of them, in the negative. Others wish to keep up the disguise a little longer. But this has only roused the wrath and zeal of such as call themselves "Rationalists." One of them, John Prince, has published a newspaper-sheet, called "A Statement of Facts concerning the Boston Association of Universalists." Here, assisted by several others, he tells the whole story; and amply confirms all that has ever been asserted of the gross selfishness, mean duplicity, and secret infidelity of his brethren. The complotters in this conspiracy against religion, have fallen out among themselves; and in their anger, are revealing the secrets of the craft, telling the truth on one another, and mutually tearing from each others' faces the mask of hypocrisy.

PROGRESS.—Our pilgrim fathers made great and important advances in religious and social science. In family government and instruction, and in the noblest elements of character, they made high attainments. Their descendants have, for some generations past, been rapidly falling into the rear in these respects. And they who are retrograding still farther, call their shameful defections by the nice name of "Progress." We are for progress, too;—not that which consists in backsliding down hill into the swamps of corruption; but that which shall take us along the ascending path climbed by our pious and public-spirited fathers. We are for making all possible advancement toward recovering the ground which has been lost. And if ever there shall be another generation in New England which shall fully come up with its first progenitors here, then let it, as those conscientious and independent spirits would have done, press onward in the same line of movement to higher stages of human development. The Puritans were the most thorough innovators and revolutionists the world has seen since the days of the apostles, whom they followed and resembled. The true children of such a parentage cannot be excessively conservative.

MONTHLY RECORD.

WE seldom open a paper which has not its column of "revival intelligence." A friend informs us, that since the year began, he has collected above a hundred items of the kind. These are probably but a small part of what might be reported. God is evidently visiting his people in many parts of the land. Boston is not excluded from the blessing, though nothing is said of a general revival here. Meetings for inquirers are frequent, and some are cherishing the hope that they have lately passed from death unto life.

The Episcopal papers are giving great publicity to the fact, that Hon. Daniel Webster, a few weeks since, received the sacrament at the Calvary Church, New York. If this fact is set forth out of proper

motives, we will help on the good work, by stating that our Senator has often communed in Congregational churches, which did not deem it important to publish it to the world. Thus, in a town some distance from Boston, a political mass-meeting was held on a Saturday evening, and addressed by Mr. Webster. The Orthodox and the Unitarian ministers were each invited to act as chaplains. The Unitarian accepted. The Orthodox minister declined, because wine was set upon the table. The next day, Mr. Webster attended with the Orthodox church, where, upon the usual invitation, he remained and partook of the sacrament.

The Unitarian papers complain, that, in our account of the strength of Orthodoxy in Boston, we omitted to state that two of our churches went out of existence during the past year. That we did allude to Mr. Towne's church, our article will bear witness. We also stated that a new congregation had been commenced in that section of the city occupied by the Leyden Church. We did not assert that the church over which Rev. Dr. Jenks was settled had become extinct, because it is not true; and we deal in fact, not in fiction. That church, so far from being dissolved, has received of late more accessions, probably, than any other in this city. The congregation worshipping with it is said to be the largest in Boston, except those of the Romanists. At its ordinary Sabbath worship, it is so thronged that the *aisles* are often replenished with occupants of extra seats.

In the course of the first week of February, there were several conventions in Boston. That of the Liberty Party, held in the Tremont Temple, was largely attended and with great spirit, being animated by the presence and speech of Hon. John P. Hale, that party's candidate for the presidency. In our judgment, it is better that the great body of the friends of liberty should act zealously as such in the political ranks where they belong. And yet it may be well for a strong and active third party to watch over the special interests of freedom, and stimulate the other parties to hasten forward the work of emancipation. While this convention was going on, there was another held in the Melodeon, by the servile followers and slavish worshippers of W. L. Garrison, and the old dictatorial and domineering anti-slavery clique. That roomy hall fitted the lean assemblage, to use a sailor proverb, as "a purser's shirt would fit a handspike." In vain did the dispirited orators try to rouse and lash themselves into one of their old fits of fury; they could only "spit cold froth." In vain did they ply their "pump-handle gestures;" the boxes "sucked dry." In vain did they vent upon themselves that wrath for which every one else had ceased to care. Over, and over again, they proclaimed the grand mass of their own party to be "the meanest creatures in God's creation." Such a truism could arouse no emotion. The speaker who made the most stinging remarks upon the stinginess of his party, declared that he knew not what they should do, if they were under one of "the peculiar institutions of the South." He said: "I understand that they make no use *there* of copper currency. But here by far the greater part of our anti-slavery contributions consists in a coin of a value much less than a five-cent piece!" It was hardly possible to keep from imagining this grim brother, looking ruefully at

the hats and boxes not over-heavily laden with their baser metal, and saying within himself: "Alexander the copper-smith hath done us much evil!"

The day after this convention was closed, there was another held by the anti-hangmen in a small hall. Most of the leaders here, if there is any faith in physiognomy, were strongly marked with the "scape-gallows" look. They raged against their natural dread, the gibbet; and mouthed most malignly against Moses and the ministry. To borrow the expression of Gilfillan, applied to Byron, that lord paramount of what in his day was called "the Satanic School," these pupils in the same seminary, "showed all the activity of scalded fiends." The same band of defamers have called an anti-Sabbath convention to be held this month. Having no rest for their own souls, they would enviously deny a day of rest to others.

The doctrinal lectures at the Old South continue to be thronged in a manner which evinces the eagerness of the public for this kind of instruction. Never can that ancient edifice hold more people than its massive walls have sheltered on these occasions. We learn that many of the pastors, improving the hint as to the manifest desires of the public, are turning much of their attention to doctrinal instruction in their respective pulpits.

The death of Mrs. Adelia S. Rogers, wife of Rev. W. M. Rogers, of Boston, on the 26th of January, was an event, saddening, because of the departure of so much worth and loveliness; and cheering, by reason of the evidence it gave of the power there is in religion to support the child of God under the extremity of mortal suffering.

"She hath passed away, and on her lips a smile
Hath settled, fixed in death. Judge they aright,
Or suffered they their fancy to beguile
The reason, who believed that she had sight
Of Heaven before her spirit took its flight?"

ORDINATIONS.

- Jan. 17. Mr. Joshua S. Gay, Andover, Me.
- “ 20. Mr. William Hall, Jr. Jenksville, Ludlow.
- “ 25. Mr. George F. Magoun, Schullsburg, Lafayette Co., Wis.
- “ 28. Mr. Samuel W. Eaton, as Evangelist, Mineral Point.

INSTALLATIONS.

- Jan. 6. Rev. C. Lockwood, Dexter, Michigan.
- “ 12. Rev. Rowland Ayers, Hadley, Ms.
- “ “ Rev. E. Taylor, Randolph, N. Y.
- “ 19. Rev. A C. Page, Pelham, N. H.
- “ 20. Rev. R. C. Hand, First Church, Bennington, Vt.

DEATHS OF MINISTERS.

- Jan. 30. Rev. John S. Winter, Ossipee, N. H. æ. 55.
- Feb. 7. Rev. Zephaniah Swift, Derby, Con. æ. 75.

The subscribers are of the opinion that conviction, that moral work as the Christian Observatory, for the diffusion of the truth and practice of the Puritans, is needed by the Christian community; and that its extensive circulation would highly subserve the cause of evangelical truth, and of a pure and wholesome literature. From the ability and spirit with which it is conducted, they also believe, that it will prove an engine, as well as an incentive, to the propagation of an intelligent Christian family and may receive it. They therefore commend it cordially to the confidence and support of all who, from their opinion may have influence.

Edward Brewster,
Wm. S. Tyler,
Aaron Warner,
E. C. Stiles.

American College.

I have examined, with considerable care, the first numbers of the Christian Observatory. The result, in my own mind, is a decided conviction, that the work is one of great value. It is a periodical for the times; and it will commend itself to all who love, and who would have others love, the faith of our puritan Fathers.

I regard it as especially adapted to the wants of this community, and should be glad to see it in as many of the families of my congregation as may feel able to take it.

E. Y. Swett.

Northampton.

I have read, with much pleasure, the Christian Observatory. A periodical of this character is much needed at the present time, when such onsets are continually made upon the "faith delivered to the saints." This work is conducted with ability, and is sufficiently catholic in its spirit to meet the approbation of every lover of those religious sentiments which the Puritans of New England imbibed, and under whose influence the churches reposed and flourished for two hundred years. I hope it may receive sufficient patronage from the Christian public to ensure its success.

SAMUEL OSGOOD.

Springfield.

HARTFORD, May 5th, 1847.

I have read with much interest the numbers of the Christian Observatory. I heartily approve of its plan, its object, and its execution. It is just such a work as is needed in our churches; and I earnestly hope that it may obtain an extensive circulation, highly adapted, as it certainly is, to promote the cause of truth and piety.

J. HAWES.

NEW BRAINTREE, Feb., 3, 1848.

I have carefully and with much pleasure perused nearly the whole work. Its objects, and the manner of accomplishing them, are such as cannot fail of securing the approbation of those who love the great principles which led our pilgrim fathers "to seek a country," and who desire to see those principles sustained, and transmitted to future generations. I am especially pleased to find the *Bible* occupying so prominent a place on the pages of the Observatory, and treated as the *Word of God*, and defended from the assaults of semi-infidelity which it has had to encounter in these latter days. This is what I think to be needed by the people at large.

JOHN FISKE.

THE Christian Observatory has thus far fulfilled all my anticipations. I cannot doubt, that it will be eminently useful. I can most cordially commend it to the very favorable regards of all those friends of Zion, who have a peculiar pleasure in a sentinel, whose trumpet will never "give an uncertain sound."

Salem.

SAMUEL M. WORCESTER.

CHRISTIAN OBSERVATORY.

VOLUME FIRST.

The first volume of this work, for 1847, contains a series of articles on the Inspiration of the Bible; another on the use and necessity of creeds; another exposing the mistakes and misstatements, in disparagement of Orthodoxy, made by ex-president Quincy in his History of Harvard College; and another of lives and sketches of eminent Puritans. Besides these, there is a great variety of articles and reviews, none long, and many short and condensed, relating to subjects of religious and practical interest. The whole forms a handsome volume, combining utility with entertainment. It may be had, on application at this office, neatly bound in cloth, at very moderate terms.